

THE <sup>4403 bl</sup>  
HUSBANDMAN'S  
MANUAL:

Directing him how to improve  
The several Actions of his  
CALLING,

AND

The most usual Occurrences of  
his LIFE, to the Glory of  
GOD, and the Benefit of  
his SOUL. *K. W. E.*

The Seventh Edition.

Written by a MINISTER in  
the Country, for the Use of his  
PARISHIONERS.

*By Andrew Widdowes.*

L O N D O N:

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*Humph. Hody*, R. in Chr.  
P. ac D. D. *Johann*  
Div. Provid. Archiep.  
Cant. a Sac. Dom.



TO THE

Parishioners of *L---th,*  
*W---in*

*Grace, Mercy, and Peace, be multiplied.*

My Brethren, dearly Beloved in the Lord;

*I* *hath been my Endeavour, ever since*  
*the Care of your Souls hath been com-*  
*mitted to me, to discharge my Trust*  
*to the best of my Power; and 'tis in*  
*suit of this Endeavour, that I put this*  
*le Book into your Hands: The Design of*  
*ich is, to stir up in you frequent Thoughts*  
*God, and the Things of another Life. A*  
*sign very necessary for all sorts of Men,*  
*for those of your Calling especially:*  
*usbandmen having been always observed*  
*be too much abased in Thought, and*  
*dom to raise their Minds to things above*  
*level of their Employment. How can he*  
*t Wisdom (saith the Son of Sirach)*

A 2

that

## The Dedication.

that holdeth the Plough, and that glorieth in the Goad ; that driveth Oxen, and is occupied in their Labours, and whole Talk is of Bullocks? He giveth his Mind to make Furrows, and is diligent to give the Kine Fodder, *Ecclus. 38. 25, 26.* But, believe me, my Brethren, if you do not get Wisdom, it is your own Fault, more than the Fault of your Calling: For there is no Calling in the World, (excepting that of Clergy-men only) which affords greater Opportunities for Mens Improvement in Spiritual Wisdom than yours doth: As may from hence appear, That our Blessed Saviour hath taken most of his Parables from Things that lie within the Compass of it. It hath often suggested to me many a pious Thought, and moved me to many a devout Ejaculation: Examples of some of them I here present you with, in hopes that thereby you may learn to make the same Improvement; and I have in all of them labour'd after a Plainness of Expression, suited to your Capacity; and such a shortness as a very little Patience may be sufficient to go through with. And now that the Book may be the more useful to you, I advise you to consider, some time before go about any your Ordinary Work, of whatever sort it is, and to look whether you cannot be hence furnished

nished



## The Dedication.

sh'd with some pious Meditation thereupon. I cannot say I have taken in every thing you may be employed about; but your most common Employments I have: As for the rest, I purposely omitted them; because I design'd as small a Volume as the Subject would allow of.

To every Meditation, I have annex'd either a short Prayer, or some Ejaculations; collected for the most part out of the Holy Scriptures; which I would have you put up to God, in the midst of your Employment: In doing of which, it is not expected that you should kneel, or be so much as uncover your head always; for God doth not require, in these Occasional Addresses, the Ceremonies of more solemn Acts of Worship; and yet He is as well pleased with them, nay, perhaps more so; inasmuch as these are certain Tokens of a Mind fully bent upon his Worship and Service: Whereas the other may, and very often, flow from meer Custom: and when they are but Lip-Labour.

And now I hope that you will be so kind to your selves, as to concur with me in this design for your own Good, and to put in practice what I have here advised you to. Believe me, the Salvation of your Souls is the only thing for which it was worth your while to be born: So that Religion is the

## The Dedication.

greatest Concern of your whole Lives; and did it require the greatest Part of your Time and Strength, to be wholly laid out upon that alone, if you were wise, you would not grudge at it. But you see the Goodness of Almighty God: He hath not made Religion inconsistent with your worldly Business; but hath so ordered it, that you may attend to both at once: For I appeal to your selves: May not a Man hold his Plough as well when he has pious Thoughts in his Mind, as when he is as thoughtless as his Cattle that draw it? May not he lift up his Heart to God, at the same time he goes whistling a Tune, as insignificant as the jangling of his Horses Bells? Why then should any man be more backward to the one than to the other? Why should Men refuse to be Religious, when it would take them up no more Time, and cost them never the more Pains? Nay, when it would sweeten their Labour, and draw God's Blessing down upon them? For Work is not half so tedious to a Man, when his Thoughts are otherwise employ'd, as it is when they are intent upon that only: Such a withdrawing the Thoughts, being like the listening to a Story upon the Road, which seems to shorten a Journey, and renders it pleasant. And the Blessing of God would most certainly attend

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and Men in so doing ; for He hath promised never to forsake those that diligently seek Him. He is mindful of us, when we forget Him ; we may be certain therefore, that He will not forget us, when we remember Him.

And for your further Encouragement us to employ your Thoughts, God hath promised to take the Care of all such as do so on Himself, and to provide for them all things they stand in need of : Seek ye first the Kingdom of God and his Righteousness, saith Christ, and all these things shall be added to you, *Matth. 6.33.* So that the giving up your selves to Piety and Devotion, is the best Course you can take to secure even your worldly Interest. As for Anxiety or Carefulness, it is so far from doing it of it self, that it cannot make much as one Hair white or black ; and it robs a Man of all Right to God's Providence of providing for him ; and then, what hath he to depend upon ?

By this little that I have said, you may, in some measure, perceive the Easiness, Pleasure, and the inestimable Benefit of that I bene advise you to ; But no Words will convince you so much to your Satisfaction, as the putting it in Practice. You cannot conceive how much 'twill contribute

## The Dedication.

to your Growth in Grace, and that inward  
Joy and Peace which will perpetually accom-  
pany you. God knoweth my Heart, my De-  
sign is for your Good; and if I fail of my  
End, I am sure I shall not of the Reward of  
my honest Intention. But I hope better things  
of you, and things that accompany Salvation  
that you will so far submit yourselves to my  
Direction in this Particular, and in all  
other things that belong to my Office; that  
when God shall call me, to give an Account  
for your Souls, I may do it with Joy, and  
not with Grief: Which that God may grant  
for Jesus Christ's Sake, is, and shall be my  
constant Prayer of,

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Your most faithful Servant

in the LORD,

E. W.

E. W. Johnson.

A TA



A  
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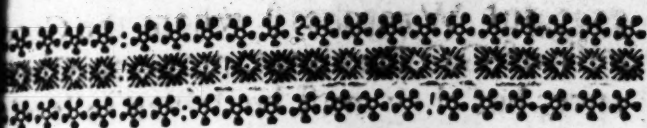
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THE







## T H E

## Husbandman's Manual, &amp;c.

## I.

## P L O U G H I N G.

**D** I D any one look on, who knew not the Meaning of this, he would think it as strange and unnatural a thing, for Men thus to tear that Earth out of which they were taken, as 'tis for Children to be perpetually scratching the Face of their Mother. But if the Earth be not thus torn and harrowed, it will not yield its Increase, and Mankind must starve for lack of Bread. This is the very Case of most Men in this World; who, if let alone in the peaceable Injoyment of the good things of Life, grow stupid and senseless of their Duty to God, are utterly barren as to all the true Purposes and Ends of Living, and whom nothing but Afflictions can render

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render Fruitful : Base-spirited and ungrateful Wretches ! whom the Goodness of GOD cannot move to Obedience, but they must be driven to it with Stripes, and forced by Wounds ; nay, and it is well if all this will prove effectual.

‘ **B**UT do thou, O my GOD, give  
 ‘ me a softer Heart, and a more ingenu-  
 ‘ genuous Frame of Mind, that thy Mercies  
 ‘ may lead me to Repentance ; and  
 ‘ that the continual Sense of thy Good-  
 ‘ ness to me may draw me nearer to  
 ‘ thee, in a way of Gratitude and Obedi-  
 ‘ ence. But if thou seest, that unless  
 ‘ I am troubled, I shall go wrong, and  
 ‘ that it is good for me to be Afflicted,  
 ‘ I humbly submit my self to whatsoever  
 ‘ ever thou in thine infinite Wisdom  
 ‘ shalt think fit to lay upon me : nay,  
 ‘ rather than I should sleep in Sin, I beg  
 ‘ Afflictions of thee. O save me, though  
 ‘ it be by the severities of thine  
 ‘ Hand. If nothing else will make me  
 ‘ fruitful, let the Plowmen plow upon  
 ‘ my Back ; yea, let them make long  
 ‘ Furrows. Do thou only, O my dear-  
 ‘ est LORD, sanctifie thy Afflictions to  
 ‘ me, and grant that they may work  
 ‘ out

for me a far more exceeding and  
eternal Weight of Glory.

II.

S O W I N G.

It is in hopes of a Crop next Har-  
vest, that I sow this Seed ; but if  
Hopes should fail me, (which GOD  
did) I could not but confess that I  
am justly served, and that GOD did  
justly punish my Unfruitfulness to-  
wards Him, in the Unfruitfulness of  
my Land towards me : For what Fruit  
have I ever brought forth, answerable  
to the Means of Grace he hath afford-  
ed me ? The seed of his Word, which  
he so plentifully sows amongst us,  
is to be thrown away upon the  
greatest Part of us : Whilst one, for  
God's sake, just gives it the hearing,  
another never considers it : Another is per-  
fectly affected with it for the present, but  
on the next Temptation forgets it :  
The Heart of a third is so possess'd  
with the Cares of this Life, as to leave  
no room for the Thoughts of a better.  
Should one sow Seed in the High-way,  
on

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on a Rock, or among Briars and Thorns  
it would turn to as good Account.

‘ **B**UT give me, O LORD, an  
‘ best and good Heart, that I may  
‘ hear thy Word, and keep it, and  
‘ bring forth Fruit with Patience. Let  
‘ thy Word be to me as good Seed  
‘ sown upon good Ground, that spring  
‘ up, and bears Fruit an hundred-fold.  
‘ Give me, O Lord, an humble and  
‘ teachable Mind; mortifie my Lusts,  
‘ subdue my Passions, and wean me  
‘ from this World, so that nothing  
‘ may hinder thy Word from having  
‘ its due Effect upon me: And when  
‘ thou hast so prepared me, enable  
‘ Him whom thou hast made my  
‘ Teacher, truly to discharge his Duty.  
‘ Bless him in the Dispensation of thy  
‘ Word, and bless me also in this my  
‘ present Work. Prosper thou the  
‘ Work of our Hands upon us; O pro-  
‘ sper thou our Handy-Work.

III.

*Plowing or Harrowing in of SEED.*

**W**ERE it not for this, all my former Labour and Charges would be

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certainly lost: For the Seed lying up-  
the Surface of the Ground, would  
carried away by the Birds, before  
could take any Root. Methinks I  
see here visibly set before my Eyes, the  
great Necessity of Meditation, to ren-  
der the Word of God effectual to us;  
I cannot but think, that it is for  
want of that, that Men profit so little  
of it. Men will take up a Bible, or  
some other good Book, and read in it a  
little while: They will go to Church,  
and hear a Sermon, and then they  
think their Work is done; when alas!  
no more done, than my Work was  
when I had just scatter'd my Seed  
on the Ground: A most necessary  
part remains yet untouch'd. A Man  
must go over it again and again, if  
he design to reap any Fruit of it. For  
without this Harrowing in the Seed,  
he could not expect any Crop; so with-  
out Meditation, the Benefit of God's  
Word will be lost. Bare Reading or  
Hearing is but just sowing the Seed; it  
must be sown upon the Surface of our Hearts,  
or it will be most certainly snatch'd a-  
way by the Devil, unless by Meditati-  
on we let it in, and cover it as it were  
with the Soil of his Sight.



‘ **I** Beseech thee therefore, O Gracious Lord, teach me as much Wisdom in the Management of my Spiritual Concerns, as I have of my Temporal; and make me as careful of thy Word, that Seed of Eternal Life, as I am of this, which can serve but for a moment. Open thou my Heart to receive it, and let it bring forth Fruit in abundance.

‘ Teach me to meditate of thy Judgments, and always to think upon thy Name.

‘ Let me hide thy Words in my Heart, that I may not sin against thee.

‘ O stablish thy Word in thy Servant, that I may fear thee.

## IV.

*M O W I N G.*

**I**N this Meadow here, how doth the Grass stand before me, some old and withering, some young and blooming mixt together! both must fall by the same stroke of my Scythe; and that which is to fall by the very next Stroke, stands



and insensible of its Danger, as that which will not fall till the very last. This is a lively Picture of the World, wherein Men dwell, old and young together, till Death cuts them off; and for aught I can see, they are all as careless and unconcern'd about their latter end, as the very Grass. This is a most incredible Folly, that Man, who knows he must die ere long, and knows not that he may die this very Minute, should yet make no Preparation for Death. But whilst young Men take it for granted that they have many Years to come, and old Men think themselves so old, but that they may live one or two more, they do all so live as if they were never to die.

**B**UT teach me, O my God, so to number my Days, that I may apply my Heart unto Wisdom: Make me seriously to consider, that they are but as a Span long; that mine Age is nothing in respect of thee; and that Men, in their very best Estate, are altogether vanity. As soon as thou scatterest them, they are even as a Sleep, and fade away suddenly like the Grass; which in the Morning is green, and  
‘grow-

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groweth up ; but in the Evening  
cut down, dried up, and withereth.  
And now, Lord, what is my Hope  
Truly my Hope is even in thee.  
I am but a Stranger and Sojourner  
here ; but yet, O Lord, how unpre-  
pared am I to go to my long Home.  
O spare me therefore a little, that  
I may recover my spiritual Strength  
before I go hence, and be no more  
seen.

V.

W E E D I N G.

SO, here are plentiful Remains, I perceive, of the old Curse upon Man's Disobedience. Thorns and Thistles shall the Ground bring forth to the said God to our Father *Adam*, and his Children feel the Effects of the Sentence to this Day ! Here are no Thorns indeed, the Cultivation of the Ground preventing the Growth of them ; but all the Cultivation in the World will not wholly prevent the Growth of Weeds. All I can do is little enough to keep them from growing to such a Head, as to overtop and choak the Corn.

I now what I find in my Field, the  
do I feel in my self; the Corrup-  
of my Nature producing nothing  
evil Fruits, which, if neglected,  
ould soon choak the Seed of Eternal  
God hath sown in my Heart. I  
indeed, by the Power of his Grace,  
olly abstain from such gross and cry-  
Sins as Murder, Adultery, Drun-  
ness, Swearing, &c. but still I find  
e Remains of the old Man in me,  
e Excesses of Passion, some Wan-  
gs in Prayer, some Coldness in  
rity, and such like Failings, which,  
I daily strive against, I fear I shall  
er quite destroy.

**T**O thy Mercy therefore, O Lord,  
do I betake my self, and not to  
y own merits. O consider me not  
I am in my self, for I am vile and  
rrupt; and if thou shouldest be ex-  
eam to mark what is amiss in me,  
ow should I stand before thee? In  
e, that is, in my Flesh, dwelleth no  
od thing. I feel a Law in my  
embers warring against the Law in  
y Mind; but grant, I beseech thee,  
at it may never so far prevail as to  
ing me into Captivity to the Law  
of

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‘ of Sin. Assist me, I pray thee,  
 ‘ thy Grace, that I may not walk  
 ‘ the Flesh, but after the Spirit.  
 ‘ thou utterly destroy those Rem  
 ‘ of the old Man in me; mortifie  
 ‘ evil Inclinations, subdue my Lu  
 ‘ and so bless and prosper those Se  
 ‘ of Religion thou hast sown in  
 ‘ Heart, that they may bring fo  
 ‘ plentifully Thirty, Sixty, nay,  
 ‘ Hundred fold.

VI.

*G R E E N C O R N.*

**H**OW Beautiful doth this Fi  
 now look! What a lovely Sig  
 is it now, in comparison of what  
 was when over-run with Brambles  
 Moss! It was then the Picture of  
 Man in his unconverted State, wh  
 his Soul is over-run with vicious H  
 bits, and his Life and Actions all ov  
 deform’d and irregular. But it is  
 the Resemblance of the same Man co  
 verted, when the Spirit of God ha  
 form’d him into a new Creature; a  
 there is an inexpressible Sweetness  
 Beauty in all his Conversation; wh

all Love, Joy, Peace, Long-Suffer-  
Gentleness, Goodness, Faith,  
ness, Temperance, &c. Lord,  
lovely Virtues are these ! who can  
otherwise than ravish'd with them ?

**P R A N T**, O Lord, that I may  
see and abhor the Ugliness of  
and be taken with the Excellen-  
and Beauty of Holiness. Let me  
no Pleasure in Wickedness, or  
any Evil to dwell with me.  
my delight be in the Saints that  
in the Earth, and in such as ex-  
in Virtue. O let me be always  
love with Righteousness, and let  
Countenance behold the thing  
it is just.

Wash me thoroughly from my  
Wickedness, O God, and cleanse me  
from my Sin. Make me a clean Heart,  
and renew a right Spirit within me ;  
shall I be acceptable in thy Sight,  
O Lord, my Strength and my Re-  
emer.

VII.

*R I P E C O R N.*

How this Corn standeth, just as  
it did the last Year ! the Stalk the  
same,



same, the Ear the same, and the Grain the same ; only it doth not stand upon the same Spot of Ground. One would think that the same Corn had only changed its Place, or rather, was risen a-new out of the Earth. The Man how this should be, is to me inconceivable ; only that so it is, I see and am certain : And methinks I here perceive the Working of that Almighty Power, by which at the last Day shall be wrought the Resurrection of the Dead ; when the scatter'd Particles of our Bodies shall be reunited, and we shall rise the very same Men we present are, and appear before the Judgment Seat of God, to receive according to the things we do here, whether they be good or bad.

‘ **M**UST then this Body rise again ? O Lord, prepare it for that Resurrection. Let the Spirit of Christ so dwell in me now, that it may quicken this Mortal Body at the last Day, and raise it to Eternal Life. O Lord, let me not rise to Shame and Confusion of Face, but to Honour, Life, and Immortality. Let my Conversation be so heavenly, and



Let me so look for my blessed Saviour,  
that he may at last change this vile Bo-  
dy, into the Fashion of his glorious Bo-  
dy; that this Mortal may put on Im-  
mortality, and this Corruptible may  
put on Incorruption; that I may for-  
ever triumph over Death and the  
grave, and give Thanks to thee, my  
God, for giving me the Victory  
through our *Lord Jesus Christ*.

VIII.

*R E A P I N G.*

NOW busie are these Reapers at  
their Work! They cannot for-  
get to separate all the Tares and Thistles  
from the Wheat, though their Master,  
and he help it, would not suffer any-  
thing but the pure Corn to enter his Barn.  
In the great Harvest, I mean the End  
of the World, how busie will the An-  
gels be, in gathering all Mankind before  
the Throne of God! But they will  
do a clean Work; they will carefully  
separate out from among the Elect all  
those that offend, and every one  
that does Iniquity; for God will suf-  
fer nothing unholy to enter his King-  
dom. There will be no Tares, no  
Creatures

Creatures of the Devil, admitted  
 Heaven ; but all such shall be shut  
 and not only so, but be cast also  
 that Furnace of Fire, where is wa  
 and gnashing of Teeth for ever and e

‘ **L**ORD, this is a serious Consider  
 ‘ tion ; Must I be judg’d ? A  
 ‘ shall nothing unholy enter into  
 ‘ Kingdom ? What then will become  
 ‘ me, a miserable Sinner ! O Lord, w  
 ‘ me throughly from my Wicked  
 ‘ and cleanse me from my Sin. G  
 ‘ that the constant sense of this ju  
 ‘ ment may cause me to work out  
 ‘ Salvation with Fear and Trembl  
 ‘ And to that End, do thou, I besee  
 ‘ thee, work in me to will and to  
 ‘ of thy good pleasure ; make me cap  
 ‘ of all my Actions, and every way  
 ‘ as thou wouldest have me to be. I  
 ‘ I promise thee the sincere Obedi  
 ‘ of my whole Man ; but yet, after  
 ‘ it will be imperfect : Do not  
 ‘ therefore enter into strict Judg  
 ‘ with thy Servant ; be not extream  
 ‘ mark what is done amiss. All  
 ‘ Hope and Trust is in thy Mercy  
 ‘ ly ; and by that Mercy, I beseech  
 ‘ condemn me not with the w  
 ‘ W

World ; but grant, that being absolute, I may, among the Righteous, shine forth as the Sun in the Kingdom of my Father.

IX.

*Setting forth of T Y T H E.*

NOW am I setting forth God's Portion ; and, as it were, offering to the First Fruits of my Increase : truly 'twould be an ungrateful thing in me to deny Him a Tenth Part, whom I receive the whole. But do I talk of denying it him ? It is but Robbing him, to withhold but a least part of this, which the Piety of our Ancestors hath dedicated to him. 'Tis what I never had a Right to : when I set forth the Tythe, I give that which was never mine. I never bought it in any Purchase, nor do I sell for it in my Rent. What then ? Our Ancestors engross the whole of this Piety ? No ; I am resolved to partake with them ; for what they piously gave, I will religiously pay ; and do in my Heart so far approve of what they have done, that were it left

B

to

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to my self, to set apart what Portion  
my self should think fit, for the Maintenance of God's Ministers, I should  
care that He, by whom I receive  
tual Things, should want nothing  
my Temporal.

“ **D**O thou therefore, O my God  
“ Decept of this Tribute which I  
“ thee for all thy Mercies. It is  
“ fess thine own; but do thou  
“ of me in rendring thee thine  
“ for thou who searchest the Heart  
“ knowest that I do it cheerfully,  
“ ly, and willingly. And I beseech  
“ to keep me in this frame of mind  
“ that I may never covet any  
“ Goods, much less that which is  
“ Set a watch, O Lord, over mine  
“ and Hands; let them never be  
“ with Rapine and Sacrilege; that  
“ dreadful Curse which followeth  
“ Thief, may never enter into my  
“ to consume it. And further, I  
“ thee, that of thy Mercy thou  
“ so bless the Labour of my Hands,  
“ I may have a large Portion yearly  
“ dicated to thy Service; and that  
“ exchange for these things Temporal.

al, I may receive the Things which  
are Spiritual and Eternal.

X.

*T H R E S H I N G.*

*I*N the Sweat of thy Face thou shalt eat  
Bread, was part of that Sentence  
which God denounced against Man, for  
eating the forbidden Fruit: And had  
that Sentence taken effect, I had  
been eased of this Labour. Yet I can-  
not but acknowledge both the Wisdom  
and Goodness of God in this Punish-  
ment, as well as his Justice: For as it  
was not fit that such a shameful Diso-  
bedience should go unpunish'd; so it  
was utterly impossible that any Pu-  
nishment could be better suited to the  
offenders, or carry in it greater Signs  
of Mercy; nay, this Punishment it self  
is a Mercy to us: For, considering the  
Corruption which Sin hath brought up-  
on our Nature, were it not necessary that  
we should spend the greatest part of our  
Strength and Time in providing for our  
subsistence, we should spend them in  
doing Mischief. Alas! we can scarce  
have one spare Minute lying upon our  
B 2 Hands,



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Hands, but we are presently employing it vainly or wickedly : What would Men have been, should they have had plenty of all Things, and nothing in the World to do ? Surely this Earth would have been an Hell.

‘ **O** My God, how can I do better  
 ‘ wise than adore thy Goodness  
 ‘ and Mercy, even whilst I suffer by  
 ‘ Justice ! How gracious art thou  
 ‘ punishing Man for his Sin, when  
 ‘ Punishment is design’d as a means  
 ‘ keep him from greater Evil ! Thou  
 ‘ laid upon him a Necessity of being  
 ‘ employ’d innocently, lest he should  
 ‘ employ himself wickedly. And  
 ‘ adore this thy Goodness to Mankind  
 ‘ in general, so I do also as to my  
 ‘ particular. I doubt not but thou  
 ‘ sawest that this laborious State of Life  
 ‘ was fittest for me, or thou wouldst  
 ‘ not have called me to it. O give me  
 ‘ Grace to be resign’d to thy good Pleasure  
 ‘ sure, and to behave myself with thy  
 ‘ Humility and Contentedness, that  
 ‘ after the Work of this Life is done  
 ‘ I may rest with thee for ever and ever



XI.

W I N N O W I N G.

WHEN *John the Baptist* came to prepare the Way of Christ, he said to him, That his Fan was in Hand, he would thoroughly purge his Floor, gather his Wheat into the Garner; he would burn up the Chaff with unquenchable Fire: Which certainly means, That Christ would separate the Wicked from among the Righteous, when by Winnowing separate Chaff from Wheat. And this Christ hath done by the means of Persecution, when the Hypocrites fly out of the Church as Chaff out of the Floor, and by the faithful Servants of God maintain their Ground by Suffering. yet he will do it more effectually at the Day of Judgment, when only the Righteous shall be received into Heaven, as good Wheat is into the Garner; and all the Wicked shall be blown away with the Breath of his Wrath into the Eternal Flames of Hell.

O My God, give me a firm and  
 steady Faith, such as no Storm  
 or Temptations may be able to move.  
 Lead me not, I pray thee, into Tem-  
 ptation; but if thou dost, enable me  
 to withstand it. Rather than deny thee,  
 let me chuse even Death with Tor-  
 ments. Make me ready to suffer any  
 thing for thy Sake; and give me  
 an invincible Patience under my Suf-  
 ferings, that my Faith may be firm  
 in the Day of the Lord laudable, glo-  
 rious, and honourable. Let nothing  
 make me swerve from the Truth and  
 Way of thy Commandments, much less  
 let me be carried away with every  
 Wind of Doctrine. Let me ever  
 remain within thy Church Militant  
 here, that at last I may be made  
 Member of thy Church Triumphant  
 hereafter. O fit and prepare me for  
 that dreadful day of Trial, where  
 all the Ungodly shall be as Chaff  
 which the Wind scattereth away from  
 the Face of the Earth: Make me able  
 to stand in the Judgment, and let me  
 be saved in the Congregation of the  
 Righteous.

XII.

*Going to Market.*

OW am I going amidst a World  
of Temptations, I am going to  
buy and Sell, an hazardous Employ-  
ment, and in which it is hard for a  
Man to maintain his Innocence. It is a  
 Saying that of the Son of *Sirach*,  
*A Nail sticketh fast between the joinings*  
*of the Stones; so doth Sin stick close betwixt*  
*buying and Selling.* When I buy, I am  
apt to depreciate and villifie my Neigh-  
bours Goods; and when I sell, I am apt  
to commend and extol my own; both;  
I know, very often against my own  
conscience. Thus for a small matter is  
Man often betray'd into great Sins;  
and this is call'd Shrewdness: But what-  
ever it be, I am sure it is not true Wis-  
dom, nor will any Man be the better  
for it at the last: For let a Bargain be  
ever so good upon all other Accounts,  
it is abundantly too hard if it cost a  
Man his Innocence.

I Am going, O Lord, where I shall  
be assaulted by one of the most  
powerful

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' powerful of my spiritual Enemies;  
 ' thou fight in me, and for me, or  
 ' must needs be overcome. Convince  
 ' me of the Vanity of all Things here  
 ' below, and that no Gain can counter-  
 'vail the loss of a good Conscience. Let  
 ' me consider that the whole World can  
 ' profit me nothing if I should lose my  
 ' own Soul. Set a Watch, O Lord, o-  
 ' ver my Mouth, that I offend not in  
 ' Tongue. Let me do unto all Men  
 ' as I would they should do unto me.  
 ' Make me true and just in all my De-  
 'votions; O let me keep Innocency  
 ' and do the Thing that is right, for  
 ' that only will bring me Peace at the  
 ' last.

### XIII.

#### *Folding of Sheep.*

**N**OW, should one of these poor  
 Creatures leap out and stray from  
 its Fold, it would perhaps meet a Thief  
 to cut its Throat, or a malicious Neigh-  
 bour to drive it to the Pound. To be  
 sure it would find no one to take the  
 Care of it that I do. How much less is  
 the Hazard of those People, who run a-  
 way

from their own Church, and leave  
their own Pastor? How many of them  
deceived by Wolves in Sheeps Clo-  
thing, and led into very dangerous Er-  
rors? Whilst they straggle into By-paths,  
how many Mischiefs do they fall into  
before they are aware? There are a great  
many Pit-falls and Snares in their way,  
and an abundance of crafty Men, that  
lie in wait to deceive. True indeed,  
they do not run such great Hazards,  
which follow others that are true Shep-  
herds, such as are lawfully call'd to  
their Charge, and came in by the Door:  
yet, is it not a Folly to leave him,  
who hath taken particular Charge of my  
soul, and must give God an account for  
me, and run after another, who is not so  
obliged to take care of me, and per-  
haps will take none? Men may talk what  
they please of greater Edification; but  
should one of my Sheep run away from  
me, and still thrust it self under ano-  
ther Shepherd, I should not hope to see  
it thrive very fast.

**R**eserve me, O my God, in the  
Communion of thy Church: Suf-  
fer me not to wander in the By-paths  
of Schism or Heresie. Take from me

B. 5.

all



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' all Vanity and Lightness of Spirit, and  
 ' let me have nothing to do with those  
 ' that are given to change. Give me  
 ' sound Judgment and right Under-  
 ' standing in all things, and let me know  
 ' the Unity of the Spirit in the Bond  
 ' of Peace. Make me of a meek and hum-  
 ' ble Mind; let me know the Voice  
 ' of my true Shepherd, and always follow  
 ' it. And do thou, O Blessed Jesus  
 ' thou great Shepherd of the Sheep  
 ' keep me; and keep also my Shepherd  
 ' for he also is a Sheep of thine: Let  
 ' him faithfully follow thy Voice, and  
 ' his, till we both arrive at everlasting  
 ' Happiness. Have Mercy also, I pray  
 ' thee, upon the distracted State  
 ' of Christendom; Unite all our Breaches  
 ' and heal our Divisions; and grant that  
 ' we may all be one Sheepfold under  
 ' thee our one Shepherd.

#### XIV.

### CATTLE.

**H**OW do all these Creatures  
 their Duties in their several kinds.  
 The Horses are ready either to draw  
 my Plough and Cart, or to carry me

Burthens ; the Cows twice a Day  
return Home with their Udders laden  
with Milk, and the Sheep yield me both  
Food and Raiment. These are all made  
for the Service of Man, and perform it  
accordingly : But yet Man, who was  
made for the Service of God, turns  
Rebel and Disobedient. Methinks these  
very Beasts upbraid us with Baseness and  
 ingratitude : For, do they serve us, who  
do them but very little good ? Are  
we then vile unthankful Wretches,  
who refuse to serve that God, to whom  
we owe all that we are, or have ; that  
God, who created us, redeemed us, and  
who always more abundantly for us  
than we can ask, or think ?

**O** My God, I will love thee, I  
will obey thee. Have I all these  
good Things from thee ; nay, have I  
my own Being from thee, and shall not  
serve thee ? Do these senseless Crea-  
tures obey thee for my good, and shall  
not I obey thee when it is for my  
own ? O create in me a thankful Heart ;  
make me truly sensible of my great O-  
bligations to thee, and let me express  
my Thankfulness to thee in an entire  
Obedience to thy Will. Let me re-  
sign

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‘ sign my self up wholly to thy disposal  
‘ and serve thee with all the Powers of  
‘ my Body and Soul. Let me do thy  
‘ Will as perfectly as these thy Crea-  
‘ tures do it on Earth, yea rather, as  
‘ thy Angels do it in Heaven.

XV.

*Foddering of CATTLE.*

**W**HAT Hast do these poor Crea-  
tures make to me, as soon as  
appear among them with their Food?  
need not call them twice; and if I stay  
a little longer than usually, they by Low-  
ing and Bleating call upon me. O that  
we, Men, were but as sensible of the Ne-  
cessities of our Souls, as these Creatures  
are of the wants of their Bodies! How  
eagerly then should we embrace all  
means of Grace which God hath afford-  
ed us! How diligent should we be in  
reading the Scriptures? How constant  
at Prayers and Sacraments? How atten-  
tive to the Word preach'd? But, alas!  
instead of that, how do we neglect the  
Word of Life? either not Reading or  
Hearing at all, or at best, with Careles-  
ness and Indifferency; the publick  
Worship

orship we either causelessly absent  
m, or coldly attend to; we turn our  
backs upon the Sacrament, and shame-  
fully reject the Bread of Life when of-  
fered to us. Thus under plenty of Spirit-  
ual Nourishment, we chuse to starve;  
so our Carcases be but provided for,  
do we care what becomes of our  
Souls.

**H**AVE Mercy therefore upon us, O  
Lord, and give us a just sense of  
our Spiritual Wants and Necessities.  
Wean us from the Things of this  
World, and fix our Affections on  
Things above. Let our Hopes and  
Desires be set upon Heaven and Hea-  
venly Things, that so we may be as  
careful to preserve our Spiritual Life,  
as these Creatures are their Natural.  
As the Hart panteth after the Water-  
brooks, so may our Souls pant after  
Thee, our God. Give us, O Lord, that  
desires Hunger and Thirst after Right-  
eousness, to which alone thou hast  
promised entire Satisfaction; and  
teach us to seek after that living  
Bread which came down from Hea-  
ven, that so we may eat of it and live  
for ever.

## XVI.

*Loss in Corn or Cattle.*

**T**HIS is a great Loss, but yet must confess, that it is but a Punishment of my Sins; nay, very less than my Sins deserve; did not God in Judgment remember Mercy, he might have destroy'd all my Substance, and my self too, both Body and Soul in Hell. O the malignant Nature of it taints the very Air we breathe in, blasts our Crops, and brings Disease upon our Cattle: Sometimes it raises Floods, and drowns the Fruits of the Land: Sometimes it makes the Heavens as dry as Brass, and hardens the Earth as Iron. In short, it putteth the whole Frame of Nature out of countenance. And who can we blame for this, but our selves? As for God, he doth it willingly afflict us; and when he doth it he doth it as a Father, for our good. If we did not smart under his sometimes, we should be utterly undone: we should be apt to go on in our Sins without any Remorse, and so perish ever.



O Lord, I acknowledge thine Hand,  
and confess thy Justice in this  
punishment; give me Grace to bear  
patiently, and to amend those  
faults which have drawn it on me. O  
Lord, I am sorry for my Sins, and  
promise thee a better Obedience for  
the time to come. Do thou there-  
fore, I beseech thee, withdraw thine  
afflicting Hand from me; say to the  
destroyer, It is enough; for through  
thy assisting Grace, it shall be enough  
for my Reformation. But if thou seest  
it yet necessary for me to be more se-  
verely dealt with, I humbly lay my  
self, and all I have, at thy Feet; e'en  
take all; strip me as naked as ever I  
was born; do what thou wilt with  
me in this World; only, I beseech  
thee, by thine own Mercies, and the  
blood of my dearest Saviour, save my  
soul in the next.

XVII.

*R E N T D A Y.*

NOW doth my Landlord expect his  
Rent, and I have accordingly  
pro-

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provided it for him. It is one of the greatest Cares to keep my Accounts even with him: Would I were as careful about my Accounts with God, which are of a much greater Concern: For God's Tenant I am in an extraordinary Manner; of him I hold my very Being all that I am, and all that I enjoy; and surely he expects that I should make him some Returns. There is a Rent due to him too, even the Improvement of all the Talents he hath put into my Hands; and surely I ought to take care to pay it; especially since he doth not like my earthly Landlord, require it for his own sake, but for mine: For though his be the Glory, yet mine is the Benefit. The Returns I make to him make me never the poorer, and yet will ever encrease my Reward.

“ **O** Gracious God, thou hast brought me into this World, and thou hast trusted me with many Talents, to improve to thy Glory: O let me not be a slothful Servant; but do thou quicken my Industry, that I may make thee such Returns as thou requirest of me. Let me not be careful only how to discharge my Obligations to

earthly Landlord, (though for  
also let me be duly careful, and  
thou, I pray thee, bless me in my  
) but let my main Endeavour be,  
acquaint my self to thee, my God ;  
when I shall appear before thee  
the great Day of Account, I may  
receive that blessed Sentence: *Well*  
*the good and faithful Servant, enter*  
*into the Joy of thy Lord.* Grant  
O blessed God, for Christ Jesus  
sake.

XVIII.

*P L A N T I N G.*

Plant this Tree here, in hopes that  
ere long it may prove a good one :  
if it should prove otherwise, I should  
not of the Pains I bestow on it ; I  
should think it unworthy the Ground  
stands on ; nor would I suffer it to  
long. Now, can I pronounce  
Things concerning this Tree ?  
then do I think God pronounc'd  
concerning me, when he made me ?  
may he design'd I should answer the  
of my Creation, in doing my Du-  
ty to him, my Neighbour, and my self.  
He

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He gave me not my Being, nor did he endow my Soul and Body with such excellent Powers as he hath, for me to do no Good in the World, much less for me to do Mischief. What then can I expect from him, if I fail of the Ends, but the same Measure I threaten this Tree with, if it prove fruitless, even to be rooted out, and utterly destroyed.

‘ **O** Glorious God, who hast of thy  
 ‘ meer Goodness made me out of  
 ‘ Nothing, give me Grace to glorify  
 ‘ thee in my Life and Actions: Since  
 ‘ I am thy Creature, let me answer the  
 ‘ End of my Creation, in living as  
 ‘ comes thy Creature. Let me serve  
 ‘ thee with all the Powers of my Soul  
 ‘ and Body, and every way that I am  
 ‘ able, advance thy Glory, and do thy  
 ‘ Service. O let me never give thee  
 ‘ cause to repent that thou hast made  
 ‘ me, and to destroy me, as thou didst  
 ‘ the Old World; but let me always  
 ‘ so behave my self, that thou mayst  
 ‘ light in me, and do me good, for  
 ‘ I am the Work of thine own Hand.

XIX.

*G R A F F I N G.*

THIS is a wonderful thing to see, how by this means the Nature of a Tree is alter'd ! A Crab brings forth a sweet Apple ; a wild, sour Cherry, bears a soft and sweet one : And, in short, all Trees, however rough and unpleasant in themselves, are made to bear pleasant and pleasant Fruit. Such as this was before it was grafted on, such was the best of Mankind in his corrupt, natural State. Alas ! were we left to ourselves, we should do no manner of good that is good ; all our Works should be wild and unpleasant in the sight of God. But when a Man is, by Baptism of Repentance, grafted into the Body of Christ's Church, he becomes a new Creature, and lives by the Influence of another Spirit. 'Tis true indeed, there are too many, who, tho' engrafted into the Church, live no better, nay, worse than many Heathens : But these dead Cyons, such as the Sap and Spirit of the Tree cannot enter ; and therefore they shall be cut off again, and cast into the Fire.



‘ **O** Blessed Lord, who hast been  
 ‘ pleased in Mercy to engraft me  
 ‘ into the Body of thy Holy Church  
 ‘ grant that I may be also a living Mem-  
 ‘ ber thereof. Regenerate me by the  
 ‘ Grace of thy Holy Spirit, that I may  
 ‘ walk worthy of the Vocation where-  
 ‘ with I am call’d. Grant that all carnal  
 ‘ Affections may die in me; and all  
 ‘ things belonging to the Spirit, may  
 ‘ live and grow in me. Let me not be  
 ‘ a fruitless Branch in the Vine of the  
 ‘ Church, and so be cut off from it; but  
 ‘ let me bear Fruit, and abide in it for-  
 ‘ ever.

XX.

## P R U N I N G.

**H**OW apt are these Trees to  
 forth fruitless Branches, which  
 if I did not cut them off, would draw  
 all the Strength and Sap to themselves  
 insomuch that I should have no Fruit  
 worth the gathering. I see in these  
 Resemblance of my own corrupt Na-  
 ture, which is too apt to indulge  
 own foolish and extravagant Lusts, and

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spend all my Time and Strength in  
lly and Vanity, neglecting the mean  
while the Duties of Religion, those  
ruits which alone are worthy of a Man,  
and a Christian, and which alone will  
n to any Account. I must therefore  
as watchful over my self, as over my  
chard; I must diligently observe my  
n vicious Inclinations; and whenso-  
er any one starts forth, I must cut it  
: I must mortifie my Lusts, and learn  
deny my self, if I intend to live as  
comes me, and to bring forth Fruits  
orthy of my Profession.

**O** Lord, I see and bewail the Cor-  
ruption of my own Nature, my  
aversion to Good, and Inclination  
to Evil: O do thou mortifie my Lusts,  
and quicken those Seeds of Good which  
thy Holy Spirit hath planted in me.  
Prevent me always with thy Grace,  
that I may never indulge my self in  
lly and Vanity, but seek to do those  
things only which may render me ac-  
ceptable in thy Sight. Give me that  
excellent Grace of Self-denial, that  
I may never give way to my foo-  
lish Passions, and unreasonable De-  
sires. Let nothing proceed from me,  
: but

but what becomes a Man and a Christian, and make me fruitful in all Works.

## XXI.

## C O C K - C R O W I N G .

**N**OW hath this Bird awaked out of my Sleep, as it were to me, That the Night is far spent, the Day is at hand : That it is e'en for me to arise, and betake my self to Work. But yet this is not the only I ought to awake from : There is a dangerous Sleep of Sin and Ignorance from which also I ought to awake : yet is my worldly Business the Concern I have in hand ; no, the business of my Soul is the main Concern my Life ; and unless I be vigilant and industrious in that, all my Industry in worldly Matters will be of so little advantage to me, that I shall be undone for ever. Had the Cock-crowing rung in St. Peter's ear only as to bethink himself of his Fishing Trade, that it was not for him to loiter about Capernaum but to go and earn his Livelihood, what had become of him ? But be

rouzed him to Repentance, it saved  
his Soul.

**O** Blessed Jesus, who by the Crow-  
ing of a Cock didst recal thy  
Servant *Peter*, when fallen from thee,  
and cause him to bewail his denying  
thee with penitent Tears; suffer  
me not, I beseech thee, to lie secure  
under the Guilt of any one Sin, for  
want of a faithful Monitor: But when-  
soever I fall from my Duty, let every  
thing be to me, what that Cock-crow-  
ing was to *Peter*, a warning to me  
of my Sin and of my Danger. And  
do thou, O Lord, turn and look up-  
on me; give me Grace to take such  
notice of that warning, as thereon  
to repent immediately, as *Peter* did;  
and let my Repentance be accepted  
of, as his was, for thy Mercies sake,

XXII.

*Going forth to Work.*

**N**OW is the Day come on; the Sun  
peeps over the Tops of the Hills,  
and spreads Light over the Face of the  
Earth; the Shades of the Night are va-  
nish'd,

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nish'd, and the Beasts of Prey have  
themselves down in their Dens.  
goeth forth to his Work, and to his  
bour, till the Evening. As the Earth  
covered with Darknes before the Sun  
appearing, so was all the Heathen World  
with the dismal Night of Ignorance  
till the Sun of Righteousness arose,  
by the glorious Light of the Gospel  
persed that Darknes and Shadow  
Death: And what becomes Man now  
but to go forth to his Labour? I mean  
the Work of Religion and the Service  
of God. Whilst we have the Light  
'tis fit we should walk in it; have  
Fellowship with the unfruitful World  
of Darknes, but live as becomes  
Children of Light.

‘ **O** Gracious God, who hast of thine  
‘ infinite Mercy given Light  
‘ us, who sate in Darknes and the  
‘ dow of Death; grant me Grace to  
‘ in a manner answerable to the great  
‘ Advantages I enjoy. Let me not  
‘ spend this precious Time thou hast  
‘ ven me, wherein to prepare for Eterni-  
‘ tity; and to that End teach me  
‘ pray thee, to glorifie thee in  
‘ Work of my Hands. Let every



do for the Maintenance of this frail  
life, put me in mind of providing  
for a better : Whilst mine Eyes look  
down to this Earth, let my Soul look  
up to thee, my God, in Heaven:  
Whilst I labour for this Meat that  
perisheth, let me gain that which en-  
ureth to eternal Life ; and whilst I  
work in the Business of my Calling,  
let me work out my own Salvation.

XXIII.

*B E E S.*

THEY say, that every Hive is a Pat-  
tern of a well govern'd Common-  
wealth : That there is the King, the  
Peasants, and the Commonality, acting  
in their several Places, and the mean-  
while doing their Duty with as much  
usefulness as the greatest : There are  
no Murmurers nor Complainers a-  
gainst them ; no Schismatics nor Sepa-  
ratists ; but all unite their Powers for the  
promoting one common Interest. And  
this is the ready way to prosper  
and flourish. Would to God we Men  
were but as wise, either in Church or  
State. Whether our Governours do  
C their

their Duty or not, is not mine to judge. This is but too manifest, that we Subjects do not ours; for we are every one of us driving on separate Interests, if we were not of one and the same Nation; and we divide in Matters of Religion, as if we were not Members of one and the same Church; as if we had not one Lord, one Faith, one Baptism, one God to serve, and one Hope of Salvation.

‘ **O** God have Mercy upon this  
 ‘ distracted Church and Nation  
 ‘ heal our Breaches, and unite our  
 ‘ visions; make us all of one Heart  
 ‘ of one Soul: Bless our Governors  
 ‘ that they may intend nothing but  
 ‘ thy Glory, and thy Peoples Good: And  
 ‘ make us, that are Subjects, humble,  
 ‘ obedient, and industrious in our se-  
 ‘ veral Callings, that each of us may,  
 ‘ in his Place, endeavour to promote Ri-  
 ‘ ghteousness and Peace, and to excel  
 ‘ every other in Charity and doing Good,  
 ‘ that so we may all drive on one com-  
 ‘ mon Interest, viz. the Welfare of the  
 ‘ Nation, the Prosperity of the Church  
 ‘ and the Salvation of all our Souls  
 ‘ through Jesus Christ.

## XXIV.

## A N T S.

THE Ant is a very wise Creature, if we may believe the wisest of Men, accordingly bids us go to her, and consider her ways, and be wise. Truly the foresight of this little Creature is admirable, and it may be profitable as well as pleasant, to observe how fully it lays up in a time of Plenty, provideth against an evil Day : For, not I hence learn so much Wisdom, how that I am in health and strength, best able to improve those means (Grace which are afforded me) to lay up in store, and provide against a time of Age and Sicknes, and the hour of Death ? Alas ! all the Comfort all then be capable of, must arise from Reflections on a well-spent Life, and the Hopes of a blessed Eternity. But those are stupid Fools, who spend the Summer of their Life in Sin and Vainness ; so that when the Winter of old age comes, and they begin to droop and have no stock of good Works laid before hand, and no Provision made for a Death-Bed.

‘ **O** Gracious God ; Thou hast  
 ‘ me to these little Creatures  
 ‘ learn Wisdom ; grant that I  
 ‘ learn so much as to be wise unto Sa-  
 ‘ vation. Teach me to look forward  
 ‘ to the End of my Days, and to con-  
 ‘ sider, that Health and strength are  
 ‘ things but of short continuance ; that  
 ‘ the Summer of my Life will  
 ‘ quickly over ; and that it concerneth  
 ‘ me to provide against the Time of  
 ‘ Sicknefs and Death. Let me there-  
 ‘ fore now remember thee my Cre-  
 ‘ ator, in the Days of my Youth, and  
 ‘ treasure up thy Favour, while the  
 ‘ Days come not, nor the Years draw  
 ‘ nigh, when I shall say, I have no plea-  
 ‘ sure in them. O let me make so good  
 ‘ use of my present Time and Advan-  
 ‘ tages, that when nothing can afford  
 ‘ me any Comfort from without, I may  
 ‘ have within me the continual Feast of  
 ‘ a good Conscience ; and that when  
 ‘ my Flesh and my Heart faileth, Thou  
 ‘ O God, may’st be the Strength of my  
 ‘ Heart, and my Portion for ever.

XXV.

*The Singing of Birds.*

**H**OW delightful do these pretty Creatures make the Fields! How they sweeten our Labour, and their Lives? For they, no doubt, take pleasure in their own Musick; and their pleasure is pure, and unmix'd with Care, though they know not where to find their next Meal: And good reason why; for they have God himself to provide for them. But have not I the same reason to provide for me, that they have? What then do I mean, to be so often thoughtful and anxious as I am? Surely God hath as much Care for me, as for these Birds; yea, he hath abundantly more; for he hath done infinitely more for me; and I have his express Promise, That if I will but serve him, he will provide for me. Away then all doubting and anxious Thoughts; I will henceforward cast all my Care upon God: So to do, is, I am sure, my Duty; and by these Creatures I see, 'twould be to my Happiness.



‘ O Gracious God, of thee I am,  
 ‘ on thee I depend : My Being  
 ‘ and my well-being is the effect  
 ‘ thy meer Goodness : O teach me  
 ‘ to rely upon that Goodness : Banish  
 ‘ from me all Anxiety and Thoughtful-  
 ‘ ness about the Things of this Life  
 ‘ Thou hast given me my Body, and  
 ‘ not I trust thee for Rayment ? Thou  
 ‘ hast given me my Life, and shall  
 ‘ I rely upon thee for Food ? Thou hast  
 ‘ done the greater things for me, and  
 ‘ surely thou wilt not deny me the les-  
 ‘ ser. I know indeed, that by my negli-  
 ‘ gence of thy Kingdom, and of thy Righte-  
 ‘ ousness, I have forfeited my Right  
 ‘ to thy Promise of providing for me  
 ‘ but I solemnly vow to thee a stricter  
 ‘ and better Obedience for the time to  
 ‘ come : O give me Grace to fulfil my  
 ‘ Vow, and then I know thou wilt not  
 ‘ let me want any thing that is for my  
 ‘ Good.

XXVI.

*Going Home from Work.*

NOW have I done my Day's Work,  
 and am going Home with Satis-  
 faction :

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on: How much better is this, than  
ay spent in Revelling and Drunken-  
? I have now a confident Assurance  
God's Favour, and approving what  
ve done; I can now lay my self  
in Peace, and without fear of any  
1. How much Joy doth there now  
ng up within my Breast, from the  
itations and Prayers which I every  
and then give my self up to in  
midst of my Work? My Heart is  
rged, and my Spirit refresh'd. Did  
but know the Pleasure of a well-  
t Day, they would never spend one  
s. Let others delight themselves  
Ribaldry, lewd Talk, and foolish  
ng; I shall not envy them their  
Laughter: For my own Part, I  
e more satisfaction now from one  
s Thought, than I could have had  
a Thousand such Follies.

**O** My Gracious and Merciful God,  
give me Grace, I pray thee, to  
end every Day of my Life to as  
od purpose as I have, through thy  
istance, done this. O let me ne-  
r do any thing that may dishonour  
e, or wound my own Soul; that  
when my Days draw to an End,  
and

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' and my Life is spent, I may have  
 ' much Satisfaction in looking back  
 ' on the whole course of it, as I  
 ' have from this one Day ; and  
 ' when I come to die, I may re-  
 ' my Soul into thy Hands, with  
 ' assured Hope of Eternal Life. I  
 ' me, I beseech thee, go to my Gra-  
 ' as I do now to my Home, in Peace  
 ' and grant that after my Body  
 ' slept its appointed Time, it may  
 ' raised to a glorious Immortality  
 ' let me with Joy meet my Blessed  
 ' viour at his coming ; and do thou  
 ' come, Lord Jesus, come quickly.  
 ' men.

### *A Morning Prayer for a Family*

**O** Holy, Great and Glorious Lord  
 God ! Look graciously down  
 we beseech thee, upon us thy  
 worthy Servants, who desire to offer  
 up unto thee, our Morning Sacrifice  
 of Praise and Thanksgiving, for  
 thy Goodness towards us. Thou made  
 us when we were nothing ; Thou re-  
 deemedst us when we were worse than  
 nothing ; and notwithstanding our re-  
 peated

ted Provocations against thee, dost  
continue thy Favour to us, and  
Mercies are renewed every Morn-  
We confess, O Lord, that we  
unworthy of the least of them ; for  
have sinned against thee, both in  
thought, Word, and Deed. But we  
know and feel, that thy Compassions  
do not. O let us no longer despise  
the Riches of thy Goodness, Forbear-  
ance, and Long-Suffering ; but grant  
that they may now at length lead us to  
repentance. Give us Grace to lead all  
the remainder of our Lives in thy Fear ;  
and particularly this Day let us walk  
in the fear of thee unto all well-pleasing,  
and be fruitful in every good Work.  
To that end, we beseech thee, to con-  
tinue thy good Providence over us,  
keep us from all Evil, from that of Sin  
especially, and suffer no Temptation  
either of the Devil, the World, or the  
Flesh, to seduce us from our Duty to  
Thee, our Selves, or our Neighbour.  
As an Instance of our Duty to our  
Neighbour, accept, we beseech thee,  
our Prayers for all Mankind. Enligh-  
ten those with thy Truth which yet sit  
in Darkness and the Shadow of Death.  
Bless the Universal Church with Puri-  
ty

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ty and Peace, that part of it especial which thou hast planted in these Nations. And in Mercy thereto, bless the King, and all our Governours both in Church and State. Bless also all the People of this Land, particularly our Neighbours, Friends, and Relations and all such as desire our Prayers. Apply thy self suitably to every one's necessities, and grant that we may all so behave our selves this Day, and all the Days of our Lives, as to grow from one degree of Grace to another, till at last Grace be perfected in Glory. These things, O Lord, with whatsoever else thou in thine infinite Wisdom shalt expedient for us, we humbly crave in thy Merciful Hands, in the Name and for the sake of thy Son Christ Jesus. In whose Words we farther call upon thee. *Our Father which art, &c.*

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*An Evening Prayer for a Family.*

**O** Gracious God and Heavenly Father, We thine unworthy Servants cast our selves at the Footstool of the Throne of thy Grace, Praising and Adoring thee for all thy Goodness



and all Mankind. We confess that  
is of thy meer Mercy that we are  
at this Moment ; that thou continu-  
est to us the Comforts of this Life, and  
Hopes of a better. For we have  
been sinful and disobedient, and hadst  
dealt with us accordingly, we had  
at this instant been desperately  
wailing our Miseries in the Sorrows  
and Horrors of a sad Eternity. Lord !  
what is Man, that thou shouldest in the  
Heaven regard him ? But what are we,  
wretched Sinners, that thou shouldest  
yet regard us, as still to embrace us  
in the Arms of thy Mercy ; and not-  
withstanding all our Rebellions against  
Thee, still to treat us with the Indulgence  
and Tenderness of a compassionate Fa-  
ther ? When we thus reflect upon our  
Unworthiness, we are confounded,  
and know not whither to fly, but to  
seek the same Mercy which we have hither-  
to much abused. O do thou, for  
the Sake of *Christ Jesus*, forgive us all  
that is past, and give us the Grace of  
the Holy Spirit, that we may be more  
obedient for the Time to come, and  
perfect Holiness in thy Fear. And now  
as we are going to take our Rest, do  
thou take us, we pray thee, and all that  
be-

belong to us, into thy especial Care  
 Protection: Give us moderate and  
 refreshing Sleep, and raise us up  
 the next Morning so disposed both  
 Body and Mind, as to glorifie thee  
 all the Instances of a Sober, Right  
 and Godly Life. Neither pray we  
 our selves alone, but for all Mankind.  
 Call all those to the Knowledge  
 thee, who as yet know thee not,  
 grant that All who do know thee,  
 walk worthy of thee. But more  
 specially we pray for this Church and  
 Nation, and herein for the King, and  
 that bear Authority under him;  
 under their Government and Pro-  
 tection we may lead quiet and peaceable  
 Lives in all Godliness and Honour.  
 Have Mercy upon all that are in  
 Distress, whether of Mind, Body,  
 Estate, and deal with us all, not ac-  
 cording to our Prayers or Deserts, but  
 according to our Needs, and thine  
 rich Mercies in *Jesus Christ*: In  
 thy blessed Name and Words we commend  
 our imperfect Prayers, saying, *Our  
 Father which art, &c.*

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